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Bible Echo

Ellet Joseph Waggoner

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1897

January 4, 1897

“The Nature of Christ’s Kingdom” The Bible Echo 12, 1.

E. J. Waggoner

“For the kingdom of GOD is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.” Over that kingdom CHRIST has been set as King, for GOD has said, “Yet have I set My King upon My holy hill of Zion.” *Psalm 2:6*. Now read further the words of the Father to the Son, whom He has appointed heir of all things: “Thy throne, O GOD, is forever and ever; a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore GOD, even Thy GOD, hath anointed thee with the oil of gladness above thy fellows.” *Hebrews 1:8, 9. BEST January 4, 1897, par. 1*

A sceptre is the symbol of power. CHRIST’S sceptre is a sceptre of righteousness; therefore the power of His kingdom is righteousness. He rules by righteousness. His life on earth was a perfect manifestation of righteousness, so that He rules His kingdom by the power of His life. All those who own His life are subjects of His kingdom. No other thing but the life of CHRIST is the badge of citizenship in the kingdom of CHRIST. *BEST January 4, 1897, par. 2*

But with what was CHRIST anointed King? The text last read says that it was with “the oil of gladness.” Then gladness, or joy, is a necessary part of the kingdom of CHRIST. It is a kingdom of joy, as well as of righteousness. Therefore it is that every subject of that kingdom must be filled with joy. “A gloomy Christian” is as much a contradiction of terms as “a cold sun.” The sun is for the purpose of shedding the warmth of which it is composed; so the Christian is for the purpose of diffusing the peace and joy which is a part of his nature. The Christian is not joyful simply because he thinks that he ought to be, but because he has been translated into the kingdom of joy. *BEST January 4, 1897, par. 3*

“He that in these things serveth CHRIST is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.” He who in what things serves CHRIST? Why, he who serves CHRIST in righteousness, and peace, and joy. Or, as some translations have it, “He that thus serves Christ.” GOD accepts such service, and men approve. Not only do Christians approve such service, but unbelievers are constrained to approve. The enemies of Daniel were forced to bear witness to the uprightness of his life, when they said that they could find nothing against him except in the law of his GOD. But that very statement was an approval of the law of his GOD, obedience to which made him the faithful man that he was.*BEST January 4, 1897, par. 4*

Peace is a characteristic of the kingdom. Therefore those who are in the kingdom must follow the things which make for peace. But selfishness never causes peace. On the contrary, selfishness is always the cause of war, and inevitably produces war if it is persisted in. Therefore the subject of the kingdom must always be ready to sacrifice his own desires and ideas in behalf of others. The unselfish person will give up his own ways whenever they interfere with the peace of another.*BEST January 4, 1897, par. 5*

But do not forget that the kingdom of GOD is righteousness as well as peace. Righteousness is obedience to the law of GOD; for “all unrighteousness is sin” (1 John 5:17), and “sin is the transgression of the law” (1 John 3:4). Therefore, although by the laws of the kingdom one must necessarily give up his own wishes in order not to interfere with the feelings of others, by those same laws he is precluded from giving up any of the commandments of GOD. Obedience to the law of GOD is that which makes for peace, for we read: “Great peace have they which love Thy law.” *Psalms 119:165*. “O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” *Isaiah 48:18*. Therefore he who is so “charitable” as to give up any portion of the law of GOD because some people are displeased with it, is not following the things which make for peace. On the contrary, he is rebelling against the kingdom of CHRIST.*BEST January 4, 1897, par. 6*

E. J. WAGGONER.

March 1, 1897

“The Turkish-Armenian Question” The Bible Echo 12, 9.

E. J. Waggoner

A CONSIDERATION OF SOME TRUTHS

For a long time, especially for the last eighteen months, the attention of the whole civilized world has been directed to the events taking place in Turkey. The Armenian massacres have been discussed in doubtless every pulpit in Christendom, and the papers, both secular and religious, have overflowed with accounts, comments, and suggestions. Indeed, one expects to see in his daily paper a column devoted to the situation in Turkey or to the relation of the Powers to it, just as regularly as to the state of the market.*BEST March 1, 1897, par. 1*

It is therefore not necessary in this place to devote any space to the detailing of the outbreaks and massacres. No neglect has been shown in keeping them before the public in all their awful enormity; no details have been omitted, that would tend to excite the horror of the reader or hearer. While we do not repeat the reports of these massacres, we shall, for the purpose of our present study, assume that they are all true, both as to the numbers of Armenians slain, and as to the cruelties perpetrated. It might be well, however, to remember that in these reports we have the testimony from only one side,—that of the Armenians and those who are prejudiced against the Turks,—yet we will not now stop to question their truthfulness; let each one think that the outrages are as fearful as his imagination has pictured them.*BEST March 1, 1897, par. 2*

A STILL MORE TERRIBLE THING

But fearful as the massacres in Turkey may have been, there is something to which we do not see anybody's attention specially called, which is still more shocking, so much more shocking that there can be no comparison. What is that thing?—it is *the almost universal cry for vengeance*, the demand for war,—for more killing,

—that has issued and is still issuing from the lips and pens of professed followers and ministers of Christ.*BEST March 1, 1897, par. 3*

One man, who shows his strong religious sentiments by the statement, “We want a leader filled with the Holy Ghost, whose only fear is to displease God,” writes thus to a leading religious journal:-*BEST March 1, 1897, par. 4*

Sir, I am the father of a family, but my sons and I are only waiting the call to go out. In God’s name let us raise an army of volunteers, and wipe out the awful stain upon our fair island home of accomplices in crime, and *sweep the old murderer and all his tribe into the sea.**BEST March 1, 1897, par. 5*

Another person, a woman, a regular correspondent of the same religious paper, quotes the story of two English captains who received some Armenian refugees on board their ships in the Bosphorus, and then when the Turks demanded the refugees, hoisted the British flag, upon which the Turks went away. Then she says:-*BEST March 1, 1897, par. 6*

How fervently one wishes for a moment that they had fired upon our flag! It would have been the signal for instant war!*BEST March 1, 1897, par. 7*

GROSS PERVERSION OF THE GOSPEL

We have before us a report of a great representative meeting of Wesleyan Methodists, that was held in the historic City Road Chapel a few weeks ago. The writer says that a resolution was passed,-*BEST March 1, 1897, par. 8*

“Among Her Majesty’s Government of united and vigorous support in any steps it may take to bring to a speedy end those disgraceful and unparalleled atrocities.”*BEST March 1, 1897, par. 9*

That by this resolution was meant support even in the event of war, is clearly shown by what preceded. One speaker said that “if necessary, England must stand alone in order to bring to an end

this chapter of Eastern misrule.” This, as another truly said, would doubtless “provoke a European war,” yet even this the reverend gentlemen assembled were ready to accept, for still another said, “With Russia or without her, with the Concert of Europe or without it, we can, we must, we will, deliver the Armenians.”*BEST March 1, 1897, par. 10*

Jesus said, in the sermon on the mount, “Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.” And further, “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” *Matthew 5:38, 39, 44, 45. BEST March 1, 1897, par. 11*

The killing of a few thousands of people by men who do not profess to be Christians, is horrible enough; but more horribly wicked still is it when professors and ministers of the Gospel everywhere fill the minds of the people with the idea that war and vengeance are in harmony with and manifestations of the fundamental principles of Christianity. Such teaching only serves to nourish and glorify the natural fierceness which the Bible says will be characteristic of the last days; and with the people become fully imbued with it, there will be needed only a spark to set the whole world ablaze with the fire of hell. When the name of Christ, the Prince of Peace, is used as a war cry, where shall we look for peace on earth?*BEST March 1, 1897, par. 12*

THE VENGEFUL SPIRIT

It seems as though Christendom were becoming intoxicated with the spirit of vengeance, so that the most peaceably inclined men have lost their senses. One religious paper reprints some floating newspaper stories derogatory to the character of Turks in general, and then exclaims editorially:-*BEST March 1, 1897, par. 13*

Ought such a nation to be tolerated for a moment on the face of the

earth?*BEST March 1, 1897, par. 14*

and that but expresses the general sentiment among preachers and people.*BEST March 1, 1897, par. 15*

Just analyze this: "Ought such a nation to be tolerated for a moment on the face of the earth?" is the same as, "Ought such people to be tolerated for a moment on the face of the earth?" and that includes thousands of individuals, and of each of whom it is virtually said, "Ought such a person to be tolerated for a moment on the face of the earth?" That is to say, the spirit of intolerance is already so firmly rooted in the hearts of professed Christians, that they do not wish to tolerate for a moment the existence of those whom they, taking the throne of judgment, have decided to be unfit to live. What is that but charging God with laxness in the discharge of His duty, because He suffers wicked men to live?*BEST March 1, 1897, par. 16*

How different from the Spirit of Christ. When He was rejected by the Samaritans, and two disciples wished to command fire to come down and consume the inhospitable people, He rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." *Luke 9:51-56*. The Spirit of desiring to be the instruments of God's vengeance has always been more prominent than the desire to be instruments of His mercy, and when it is once cherished it inevitably results in getting ahead of the Lord, and being both judge and executioner.*BEST March 1, 1897, par. 17*

THE TRUE CHRISTIAN SPIRIT

But we have a still stronger rebuke of this bitter, warlike spirit. When Jesus had been betrayed into the hands of His enemies, and a mob of man came to seize Him and put Him to death, Peter drew a sword in His defence. The blow just missed the head of one of the gang of murderers, and cut off his ear. "Then Jesus said to him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword." *Matthew 26:51, 52*. And then, as an evidence that He came not to take life but to save it, Jesus healed His wounded enemy. *Luke 22:50, 51*.*BEST March 1, 1897, par. 18*

If there was ever a time when it was right to resist oppression and injustice, it was then. Jesus was innocent, as even His judges declared. Here was the worst kind of religious persecution. Every indignity, insult, and outrage was heaped upon Jesus, yet He opened not His mouth, and forbade His followers to fight in His defence. How then can any of His followers fight in defence of themselves, or even of their brethren who are persecuted? The disciple is not greater than his Lord.*BEST March 1, 1897, par. 19*

Peter was well-meaning and sincere in his defence of the Lord, and so would we fain believe are those who now counsel drawing the sword in behalf of the Armenians. But Peter did not then know the spirit of the Gospel. He was not converted, and within a few hours after his impulsive defence he denied that he knew the Lord.*BEST March 1, 1897, par. 20*

Christians are *called* to follow Christ's example, and to suffer unjustly, without complaining, much less resisting; yet all over the world professed Christians are denying this calling. Why is it?—It is because a spirit, not from the Lord, is seeking to drive them to destruction, for Jesus said, "All they that take the sword shall perish with the sword." If Satan can only succeed in filling Christians with such zeal for any cause whatever, and no matter how worthy, that they will fight for it, he knows that their destruction is sure.*BEST March 1, 1897, par. 21*

Mark the word "all." There is no exception. "*All* they that take the sword shall perish with the sword." It makes no difference who handles it. The sword vigorously wielded by the hands of professed Christians will work as much havoc and destruction as in the hands of infidels, as history abundantly proves. The fact that a man calls himself a Christian, does not make it any more a righteous deed for him to cleave another man's head with the sword, than it would be if a Turk did the same thing.*BEST March 1, 1897, par. 22*

WHERE THE DIFFERENCE?

The Crusaders are applauded, while the Turks, who have not equaled them in ferocity, are execrated. Why this difference?*BEST March 1, 1897, par. 23*

In the Philippine Islands the Spaniards are at this very time slaughtering their Mohammedan subjects by the hundreds, showing no mercy to prisoners, but perpetrating the grossest cruelties. Yet there is no demand for the wiping out of the Spanish nation.*BEST March 1, 1897, par. 24*

At the same time that the troubles were taking place in Turkey, English soldiers in Africa, under the direction of the Government, were slaughtering African natives. The white man's machine guns mowed down the comparatively unarmed blacks making "a mere jujube of black humanity." When the natives fled and took refuge in caves, these were blown up with dynamite; men, women, and children, torn and mangled, were thus buried, both dead and alive in one common grave. These reports come not from the victims, but from the victors; yet we hear of no meetings called to protest, nor any claims that English people are too wicked to be allowed to live, as indeed they are not. The same course has been pursued with the Indians in America, until now there are but few left.*BEST March 1, 1897, par. 25*

We do not cite these things as accusations, but simply for the purpose of asking why it is so much worse for Turks to kill people than it is for English and Americans; why that which is denounced as an outrage when done by Mohammedans is a thing for applause when done by professed Christians. Truly, the times are sadly out of joint. Why is it so much worse for Mohammedans to kill Christians than for "Christians" to kill Mohammedans? Can anybody tell. Is it worse to kill a Christian, who has hope in his death, then to cut short the probation of one who does not know the Lord? Think of the awful responsibility men take upon themselves when they set themselves not merely to execute God's judgment on the ungodly, but to anticipate Him, and to send them into eternity while He is waiting for them to repent.*BEST March 1, 1897, par. 26*

A MISTAKEN IDEA

It is generally taken for granted that the trouble in Turkey is simply religious persecution. The prevailing sentiment is thus expressed:-*BEST March 1, 1897, par. 27*

“The recent atrocities are an exhibition of Moslem fanaticism and hatred of Christians, which the Powers strangely permit.”*BEST March 1, 1897, par. 28*

Now anybody who will take the trouble to think calmly and seriously, can satisfy himself that this is not at all the case. One simple fact alone is sufficient evidence. The Greek Church is just as much Christian as is the Armenian, yet it is a well-known fact that in all the troubles in Turkey, the Greeks have not suffered. In the midst of the greatest excitement in Constantinople, if a man were arrested, or were in danger of death, he would secure his instant release by showing that he was a Greek. If the Turks were persecuting Christians, why should they be so careful not to molest the Greeks?*BEST March 1, 1897, par. 29*

Again, there are many Roman Catholics in Turkey, yet there has been no proceeding against them. We mention these three bodies-Armenians, Greeks, and Roman Catholics-together, because they are very similar. While the Armenian Church is nominally Christian, it is a well-known fact that it is most intolerant of Protestants, as much so as is the Roman Catholic. Protestant work in territory exclusively Armenian is attended with as much difficulty as in Spain. That is no reason why they should be killed, or why those who are suffering should not be assisted; but it may help some who assist the needy to do so on the simple ground that they are needy mortals, and not under the mistaken notion that they are suffering for conscience sake.*BEST March 1, 1897, par. 30*

In September last, just after the last outbreak, the writer witnessed a baptismal scene at Constantinople. It was at a time when the Turkish soldiers were patrolling the streets night and day; one could not turn a corner without seeing a squad of them. In the open day, without asking permission of anybody, a company of Christians went through the streets to the sea, to witness the immersion of some believers. The place of baptism was about midway between the Mohammedan mosques, and within bowshot of each. About half of the company were Armenians, the rest Greeks, and the administrator of the rite was an Armenian. Such a company walking together very naturally attracted a little attention, and a policeman asked what it meant. Upon being told, he said that was all right, and

paid no more attention. At the sea there were Turks standing near, witnessing the baptism, and yet there was not so much as a disrespectful or irreverent word or gesture. There could not have been better decorum in any city in the world.*BEST March 1, 1897, par. 31*

It might be well to add that the body represented on that occasion are not revolutionists, and are known to have no connection whatever with politics, but are content with being simply Christians. This is why they have had no difficulty.*BEST March 1, 1897, par. 32*

Another instance will show that the Turkish opposition is against those who are plotting insurrection, and not against those who are teaching the Gospel. A young man, an Armenian residing in Scutari, was in Stamboul, and not being known to the police there, was arrested as a possible revolutionist. He told the police that he was a Sabbatarian, and they brought him to the house where the Sabbatarians were known to be assembled holding religious services, to see if it were so. When they were assured that he spoke the truth, he was released. But that was not all. The young men engaged the policeman in religious conversation, and the writer twice passed the door of the room where they were, and saw that Mohammedan Turkish policeman sitting on a divan with the Christian Armenian, each with a Bible in his hand, reading. The thought would not be repressed, that if all profess to be Christians had used the sword of the Spirit instead of the carnal weapon in their dealings with the Turks, there might be a different story to tell.*BEST March 1, 1897, par. 33*

IS THE GOSPEL FOR THE TURKS?

It is said, as proof that the Turks are animated solely by hatred of Christians, that people have been promised their lives on condition that they would turn Mohammedan, and give up the name Christian. That is very probably true. When revolution and anarchy are upheld and applauded throughout Christendom, what wonder is it if the Turks should, to a certain extent at least, associate Christianity and anarchy together? When to be a "Christian" is considered, and with good reason, synonymous with being an enemy of the Turks and the Turkish Government, the repression of revolution would very

naturally be considered as simply the repression of too active Christianity. In such case it could easily be that real Christians, who hold the name as something more than a national sign, might suffer because they would not give up their faith, the Mohammedans not being able to distinguish between them and those who use the name as a cover for anarchy.*BEST March 1, 1897, par. 34*

In prophetic vision the Apostle John saw “a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues,” standing before the throne of God, clothed with white robes, and bearing palms of victory over sin and Satan. *Revelation 7:9*. That is positive evidence that there will be Turks in heaven. Yet one would not gather from reading the religious press, that there was any possibility of salvation for a Turk. It may be said that the Turks are bitterly prejudiced against Christianity. That is true, and who could expect it to be otherwise? Christianity is to them embodied in the boasted “Christian nations” of Europe, and none of these have ever done anything to recommend the name. But that is not all. Those religious bodies, professing to be Christian, of which the Turks have most knowledge, are the Greek and Armenian churches, and in one important particular the Mohammedan has good reason to believe that his religion is superior to theirs; for he sees the members of those bodies bowing down to and adoring images and pictures, while the Mohammedan abominates the worship of titles. But even this is not the worst. From the time of the Crusades professed Christians as a rule have regarded the Turks with lofty contempt, as beings to be execrated and driven off; now, all Christendom is ringing with unchristian cries for vengeance upon the Turks, and even their utter extermination. Can it be wondered at that the Turks are not drawn towards Christianity, or that they are suspicious of foreigners? But when the just Judge of all the earth punishes the Turks for their misdeeds, who dare say that none of their blood will be upon the garments of those who bear the name of Christian? We appeal to individual Christians to clear themselves, by being Christlike in their words and acts, from all responsibility for Turkish indifference to Christianity.*BEST March 1, 1897, par. 35*

THE GREAT DECEPTION

There is a cause for this present cry against the Turks. That it is not caused by the Spirit of Christ, needs no argument. What spirit it is that is even now working, may be seen by remembering what it is desired to do with the Turks. The least thing that is demanded, is that they be driven from Europe. Such atrocities, it is said, ought not to be allowed on European soil. But will they be any better on Asiatic soil?—Certainly not. Then what would necessarily be the next step after driving them from Europe—manifestly, to drive them from Asia, that is, from the earth, so far at least as their existence as a nation is concerned. This is even now demanded. Their overthrow will be the last act in the scheme to place the world under the dominion of so-called Christian powers, thus to fulfill the dreams of a temporal millennium, in which so many have indulged. But each one of these “Christian Powers” will wish to have the supremacy, and so the armies of all will be assembled in Palestine, the centre of the Sultan’s Asiatic dominion,—when the last struggle takes place. That gathering is thus described in prophecy:—*BEST March 1, 1897, par. 36*

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty...And he they gathered them together into a place called in the Hebrew tongue Armageddon.” *Revelation 16:13-16. BEST March 1, 1897, par. 37*

Here we are plainly told what spirit brings the kings of the earth together at that place. That deception we see working even now; for that Christendom is being deceived is painfully evident. If men were not already grossly deceived, how could they *in the name of Christ* counsel war? How could they so misrepresent true Christianity before the world as to claim that the blood even of martyrs demands revenge by the sword? Is it not a terrible deception that is even now closing in upon the world? What an awful thought, that every man, be he minister of the Gospel or not, who is upbraiding the powers for naught concerning the Turks, is simply an unconscious agent of Satan to gather the kings of earth to that great battle which is to result in the ruin of all. God grant that many

who have thoughtlessly been led away by a popular clamor, may recover themselves from the snare of the devil before it is too late, and show to the world, including the Turks, that Christianity means to be like Christ. We have full faith that this prayer will be answered.*BEST March 1, 1897, par. 38*

E. J. WAGGONER.

April 26, 1897

“The ‘Beast’ of *Revelation 13 and 14*” The Bible Echo 12, 17.

E. J. Waggoner

The “beast” against which the solemn, world-wide warning is given, as described in *Revelation 14:9-11*, is not first mentioned in connection with this message of the “third angel.” The prophet here speaks in reference to what has been introduced and described in the preceding chapters; the character and work of the “beast” are already before the eye when the message of the “third angel” is proclaimed. *BEST April 26, 1897, par. 1*

Turning therefore to the thirteenth chapter, we find a description, beginning with the first verse, of the rise of the “beast,” and the characteristics of its appearance. *BEST April 26, 1897, par. 2*

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority.” *BEST April 26, 1897, par. 3*

The work and character of this beast are set forth in the verses which follow, to *verse 11*. *BEST April 26, 1897, par. 4*

In prophetic language, a beast is the symbol of an earthly government or power. This we are plainly told in the prophecy of Daniel. In the seventh chapter of that prophecy Daniel describes a vision given him, in which he saw “four great beasts,” concerning which the angel who explained the vision to him said, “These great beasts, which are four, are four kings that shall arise out of the earth.” *Verse 17*. That they were not symbols of individuals but of kingdoms is evident from the words of the angel, “The fourth beast shall be the fourth kingdom upon earth.” *Verse 23*. *BEST April 26, 1897, par. 5*

The beast which John saw arise out of the sea had many and diverse features. It had the body of a leopard, the feet of a bear, and the mouth of a lion. If we are familiar with the prophecy of Daniel we shall note at once a connection between this description and that of certain beasts seen in a vision by that prophet. See *Daniel 7*. The prophet saw “four great beasts” come up out of the sea, the first of which was like a lion, the second like a bear, the third like a leopard, and the fourth “dreadful and terrible” and evidently quite dissimilar to all created beasts.*BEST April 26, 1897, par. 6*

As previously noted, the angel explained to Daniel that these great beasts were four kings, which should arise out of the earth; and that the fourth beast should be the fourth kingdom upon earth, which was to be “diverse from all kingdoms” and should “devour the whole earth,” and “tread it down and break it in pieces.” *Verses 17, 23. BEST April 26, 1897, par. 7*

These four great kingdoms, then began with the kingdom of Babylon which was ruled by Nebuchadnezzar. That kingdom was succeeded by the kingdom of Media and Persia. Daniel lived to see Babylon captured and the kingdom taken by “Darius the Median” (*chap. 5:30, 31*), and the beginning of “the reign of Cyrus the Persian” (*chap. 6:28*). Medo-Persia was succeeded by Grecia, with Alexander the Great at its head, and Grecia was succeeded by Rome. The overthrow of Medo-Persia by Grecia is described in the vision of *chapter 8*. as we have previously noticed.*BEST April 26, 1897, par. 8*

When Babylon was overthrown by Medo-Persia, “Darius the Median took the kingdom.” The kingdom of Medo-Persia ruled over all the territory of the kingdom of Babylon, and included all the people formerly subjects of it. The kingdom of Grecia, in turn extended over all the kingdom of Medo-Persia; and Rome embraced in her kingdom all the territory of the kingdom of Grecia. Each successive kingdom incorporated into itself all that had existed before it. Thus Rome, the fourth kingdom, and the strongest of all, included the three kingdoms of Babylon, Medo-Persia, and Grecia, symbolised respectively by the lion, the bear, and the leopard. This points very clearly to the identity of the beast of *Revelation 13:1-13*. It is a

symbol of the great empire of Rome, which, first as a pagan kingdom under the Caesars, and again as a great spiritual empire—the Papacy—has trodden down the earth, and broken the nations in pieces.*BEST April 26, 1897, par. 9*

FURTHER PARTICULARS

Some further points of similarity may be noted. In the image of Nebuchadnezzar's dream, the fourth kingdom was shown divided into ten kingdoms (*Daniel 2:41-44*), and the fourth beast of *Daniel 7.*, which was the fourth kingdom, had ten horns, and upon the horns ten crowns. *Revelation 13:1.BEST April 26, 1897, par. 10*

It has also an additional feature in its “seven heads.” The head is that which governs or directs the body. Rome has had various forms of government since it became a power in the earth. One of these heads was seen by the prophet to be “wounded to death,” which wound, as we learned from *verse 14*, was inflicted by the sword. Such a wound was given to the papal head, beginning in 1798, when the French general Berthier entered Rome with an army and took the Pope prisoner. From that time the power of the Papacy diminished until in 1870 the Pope's temporal power was limited to the Vatican, and his influence among the nations was utterly gone. But the “deadly wound” was to be healed, and this we now see in a fair way of accomplishment. The growing prominence of the Pope in the political affairs of the world, within the last few years, is marvellous, and Protestants seem to be vying with Catholics and showing respect to him. At the present rate it cannot be long until all the world will wonder after the beast, saying, “Who is like unto the beast? Who is able to make war with him?”*BEST April 26, 1897, par. 11*

This beast received “his power and his seed, and great authority” from the “dragon.” The preceding chapter describes this “dragon,” and identifies it as the power which sought to destroy the infant Son of God. *Verse 4*. That attempt was made by Herod, the Roman governor of Judea. But Herod, and the pagan empire which he served, were agencies of Satan, through which he manifested his hatred and his power against Christ and His followers. The “dragon,” representing primarily the devil (*verse 9*) also stands for

that which then visibly represented the devil's power in his opposition to Christ, and through which his evil purposes were carried out. That was pagan Rome; and this power gave to the "beast" his "power, and his seat, and great authority." This is exactly what was done for the Papacy when, by the removal of the pagan seat of the empire to Constantinople, Rome, the "eternal city," with all the prestige and authority which were hers from having been for centuries the "mistress of the world," became the seat of the Papacy.*BEST April 26, 1897, par. 12*

ITS WORK

But this beast is still further identified by his character and the work which he does. "There was given him," we read, "a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." *Verses 5-7. BEST April 26, 1897, par. 13*

The power which, above all others, has spoken blasphemies and overcome the saints is the papal power. It is the "man of sin" "who opposeth and exalteth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." *2 Thessalonians 2:4*. The Pope claims titles and prerogatives which belong alone to God. Leo X. was "the Lion of the pride of Judah;" Leo XII., "the Lord our God." Martin V. called himself "the most holy and most happy, who is the arbiter of heaven and the lord of the earth, .. the anointed of the Lord, the master of the universe, the father of the kings, the Light of the world." One of the latest encyclicals of Leo XIII. is addressed "To the Princes and Peoples of the Universe;" and in it he says, "We hold the regency of God on earth;" that is to say, he governs in God's minority, absence, or disability! for that is the office of the regent. He assumes to be infallible when he speaks "from the chair of blessed Peter" touching a doctrine of faith or morals. He claims the power to forgive sin. In brief, he sets himself forth as God on earth, a visible head to the Church, supplanting the invisible One who is the

church's real head, and who has said to His church, "Lo, I am with you alway, even to the end of the world." *BEST April 26, 1897, par. 14*

The Papacy has made "war with the saints" and "overcome them." During the long dark period when it wielded temporal as well as spiritual power, it put to death scores of millions of "heretics," employing in its terrible work the civil arm, and that instrument of its own creation, the Inquisition. The modern claim of Rome, that she has never persecuted, since it was the civil authority which passed and executed sentence of death upon the "heretics," is as baseless as the claim made by the Jews that their ancestors did not persecute Jesus Christ, since He was put to death by the power of pagan Rome in the person of Pontius Pilate. *BEST April 26, 1897, par. 15*

PERIOD OF ITS SUPREMACY

This blasphemous and persecuting power was to continue "forty and two months," three and one half years, or 1260 days (thirty days making a month by the ancient Bible reckoning). In prophetic language a "day" signifies a year. *Ezekiel 4:6*. The establishment of the Papacy as a kingdom possessing what it has ever claimed as its right-spiritual authority and temporal power-dates from the overthrow of the last of the temporal powers that opposed the claims of the Bishop of Rome, which was accomplished in A.D. 538. Previous to this the Emperor Justinian had declared the Bishop of Rome to be head over all the churches. But two Arian powers, the Vandals and Ostrogoths, still opposed the claims of the Papacy. A third Arian power, the Heruli, had been overthrown in A.D. 493. Justinian turned his arms against the two remaining powers, subduing the Vandals in 538, and the Goths, who held possession of Rome, in 538. *BEST April 26, 1897, par. 16*

Thus was "taken out of the way" that which "hindered," and "that wicked," the "man of sin," was "revealed," and left in undisputed supremacy at Rome, where, ever since the removal of the seat of the empire to the East by Constantine, he had been centering upon himself, as its chief person, the glory and prestige which still clung to the "eternal city." *BEST April 26, 1897, par. 17*

From this date 1260 years reaches to the year 1798; at that date the “forty and two months” end. And in that year, as we have noticed, the French general Berthier entered Rome with an army, took the Pope prisoner, and carried him into exile, where he died. From that day the temporal power of the Pope has waned, until, as he now complains, he is but “the prisoner of the Vatican.”*BEST April 26, 1897, par. 18*

Such are the fulfilments of history which identify the power designated by the remarkable symbol introduced in the thirteenth of Revelation. It is seen first to be a symbol of Rome; and then, by its character and work, to designate Rome in its Papal form,—that great spiritual kingdom which was to rule over men with greater power and authority than pagan Rome had known. And this is the power—the “beast”—after which the world wonders, and against which the warning is given, “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”*BEST April 26, 1897, par. 19*

E. J. WAGGONER.

May 3, 1897

“God’s Rest” The Bible Echo 12, 18.

E. J. Waggoner

The rest promised to Abraham and his seed, and referred to in *Hebrews 4:1-11*, is God’s rest—the rest into which Adam entered when the Lord “caused him to rest in the garden of delight.” *BEST May 3, 1897, par. 1*

It is sin that brings weariness. Adam in the Garden of Eden had work to perform, yet he had absolutely perfect rest all the time he was there, till he sinned. If he had never sinned, such a thing as weariness would never have been known on this earth. Work is no part of the curse, but fatigue is. “Because thou hast ...eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground.” *Genesis 3:17-19. BEST May 3, 1897, par. 2*

KEEPING THE REST

Up to this time he had enjoyed perfect rest while labouring. Why?—Because his work was simply to “keep” that perfect work which God had prepared for him and committed to him. “This is the work of God, that ye believe.” Adam’s work, therefore, consisted in keeping the faith. He was not required to create anything. If he had been asked to create no more than one flower or a single blade of grass, he could have wearied himself to death over the task, and died leaving it unfinished; but God did the work, and placed Adam in possession of it, with directions to *keep* it, and this he did so long as he “kept the faith.” *BEST May 3, 1897, par. 3*

Note that this perfect rest was rest in the new earth, and note further that if sin had never entered, the earth would have remained new for ever. It was sin that brought a blight upon the earth, and has caused it to wax old. God’s perfect rest is found only in a

heavenly state, and the new earth was most decidedly “a better country, even an heavenly.” That which was given to man in the beginning, when he was “crowned with glory and honour,” which he lost when he “sinned, and came short of the glory of God,” but which the Second Adam has in His own right, being crowned with glory and honour, because of the suffering of death, is what God has promised to Abraham and his seed, and will be given to them when the Messiah comes at “the times of restitution of all things.” *BEST May 3, 1897, par. 4*

A BIT OF EDEN STILL REMAINS

That perfect, new creation has disappeared-but the rest still remains. The proof that the works were finished and the rest prepared from the foundation of the world, is that “God did rest the seventh day from all His works.” The Sabbath of the Lord-the seventh day-is a portion of Eden that remains amid the curse; it is a portion of the new-earth rest spanning the abyss from Eden lost till Eden restored. For as the Sabbath rounded out the creation week, and was the proof that the work was finished, it was the seal of a perfect new creation. Now a new creation is necessary, and it must be brought about by the same power as in the beginning. In Christ all things were created, and “if any man be in Christ he is a new creation;” and the seal of perfection is the same in both cases. The Sabbath therefore is the seal of perfection, of perfect righteousness. *BEST May 3, 1897, par. 5*

WHAT THE SIGN SIGNIFIES

But it must be understood that Sabbath rest does not consist merely in abstaining from manual labour from sunset on Friday evening till sunset on Saturday;—that is but a sign of the rest, and like all other signs is a fraud if the thing signified is not present. The true Sabbath rest consists in complete and continuous recognition of God as the Creator and Upholder of all things, the One in whom we live, and move, and have our being, our life and our righteousness. Keeping the Sabbath is not a duty to be discharged in order to obtain the favour of God, but the keeping of the faith by which righteousness is accounted to us. *BEST May 3, 1897, par. 6*

There is no room for the objection that we ought not to keep the seventh-day Sabbath because we are not saved by works; for the Sabbath is not a work, it is a rest-God's rest. "He that is entered into his rest, he also hath ceased from his own works, as God did from His." *Hebrews 4:10*. True Sabbath-keeping is not justification by works, and is utterly disconnected from any idea of such a thing; it is, on the contrary, justification by faith-it is the absolute rest that comes from perfect faith in the power of God to create a new man and to keep the soul from falling into sin.*BEST May 3, 1897, par. 7*

But "faith cometh by hearing, and hearing by the word of God," (*Romans 10:17*), so that it is idle for anybody to profess faith in God while ignoring or rejecting any word of God. Man is to live by every word that proceedeth out of the mouth of God. In every word of God there is life. If a man knew no more than one word of God, and accepted that word as God's word indeed, he would be saved by it. God has compassion on the ignorant, and does not require that men should know a certain amount before they can be saved; but wilful ignorance is a different thing. A person's ignorance may be the result of deliberately rejecting knowledge, and he who does that, rejects life. For as there is life in every word of God, and the life is one and the same in every word, whoever rejects but one word that clearly comes to him, thereby rejects the whole. Faith takes the Lord for all that He is,—for all that we see of Him, and for all the infinite unknown.*BEST May 3, 1897, par. 8*

A GIFT TO MAN

Let it not be forgotten that the Sabbath is not a burden which God lays upon people (whoever heard of perfect rest being a burden?) but a blessing which He offers them; it is the removal of burdens. "Come unto Me all ye that labour, and are heavy laden, and I will give you rest." Instead of forcing it upon people, God says that it is impossible for anybody to share the Sabbath rest, if he does not believe. To the man who says, "I don't believe that it is necessary for me to keep the Sabbath," the Lord replies, "You cannot keep it; you shall not enter into My rest; you have no part nor lot in it." It is impossible for a man to keep the Sabbath of the Lord without faith, because "the just shall live by faith." The Sabbath is God's rest, God's rest is perfection, and perfection cannot be obtained except

by perfect faith.*BEST May 3, 1897, par. 9*

“God is a Spirit; and they that worship Him must worship Him in spirit and in truth.” *John 4:24*. His rest therefore is spiritual rest, so that mere physical rest without spiritual rest, is not Sabbath-keeping at all. Only those who are spiritual can truly keep the Sabbath of the Lord. So long as Adam was led by the Spirit, he enjoyed perfect rest, both of body and soul; but as soon as he sinned, he lost the rest. But although the curse upon the earth causes weariness of body, the Sabbath still remains from Eden, the pledge and seal of spiritual rest. The abstaining from all our own work and pleasure on the seventh day—from everything by which we could personally profit—is simply in recognition of God as Creator and Upholder of all things—the one by whose power we live; but this apparent rest is but a farce if we do not really and wholly recognise Him as such, and commit ourselves fully to His keeping.*BEST May 3, 1897, par. 10*

The Sabbath, therefore, is especially the poor man’s friend; it appeals above all to the labouring man, for it is to the poor that the gospel is preached. The rich will hardly listen to the Lord’s call, for they are likely to feel content with their lot; they trust in their riches, and feel able to take care of themselves in the present, and as for the future, “their inward thought is that their houses shall continue for ever;” but to the poor man, who knows not how he is to get a living, the Sabbath comes bringing hope and joy, in that it directs his mind to God, the Creator, who is our life. It says, “Seek first the kingdom of God, and His righteousness, and all these things shall be added unto you.” Instead of being obliged to say, “How can I get a living if I keep the Sabbath?” the poor man may see in the Sabbath the solution of the problem of life. “Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.” *1 Timothy 4:8*.*BEST May 3, 1897, par. 11*

THE BLESSED DAY AND THE BLESSED MAN

Bear in mind that while *the Sabbath day* is the seventh day of the week, the rest which the Sabbath day brings to view is continuous. Just as a day is not a man, so there is a difference between blessing a day and blessing a man. God blessed the seventh day (*Genesis 2:3*), but He blesses men every day. The Sabbath is kept

only by those who rest in the Lord all the time. While nobody can be a Sabbath-keeper and ignore the day upon which God has placed his blessing, it is equally true that the man who does not continually rest in the Lord does not keep the Sabbath.*BEST May 3, 1897, par. 12*

Thus, rest in the Lord is found only by faith in Him; but faith saves from sin, and living faith is as continuous as the breath, for “the just shall live by faith.” If now a man distrusts the Lord during the week, is doubting and fearing as to how he shall get along, perhaps fretting and worrying, is impatient, or harsh, or in any way unjust to his fellow-men, he is certainly not resting in the Lord—he is not remembering the Sabbath day, to keep it holy; for if he really remembered the Sabbath day, he would know God’s power to provide for him, and he would commit the keeping of his soul to Him in well-doing, “as unto a faithful Creator.”*BEST May 3, 1897, par. 13*

THE CROSS OF CHRIST

The Sabbath comes revealing Christ the Creator as the burden bearer. He bears the burdens of the whole world, with all its toil and sin and sorrow, and He bears it easily—His burden is light. “His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we are healed.” *1 Peter 2:24*. It is in the cross of Christ that we receive life, and are made new creatures. The power of the cross, therefore, is creative power. So when on the cross Jesus cried, “It is finished,” He was simply announcing that in Him, through His cross, could be obtained the perfect works of God, which were finished from the foundation of the world. Thus the Sabbath—the seventh day rest that commemorates creation completed in the beginning—is a blessed reminder of the fact that in the cross of Christ that same creative power is freely offered to deliver us from the curse, and make us in Him as complete as was everything when God saw it and pronounced it “very good.” The word of life which is proclaimed to us in the Gospel is “that which was from the beginning.”*BEST May 3, 1897, par. 14*

He does not fail nor become impatient or discouraged; therefore we may confidently cast all our care on Him. Thus the Sabbath is

indeed a delight. In the Psalm for the Sabbath day, David sang, "Thou, Lord, hast made glad through Thy work; I will triumph in the works of Thy hands." *Psalm 92:4*. The Sabbath means triumphing in the works of God's hands, not in our own works. It means victory over sin and death-everything connected with the curse-through our Lord Jesus Christ, by whom the worlds were made. It is a remnant of Eden before the curse came, and therefore he who keeps it indeed really begins his eternal rest-he has the rest, the perfect rest, which the New Earth alone can give.*BEST May 3, 1897, par. 15*

GOD'S INVITATION TO SABBATH-KEEPING

Now we can understand why the Sabbath occupies so prominent a place in the record of God's dealings with Israel. It is not because the Sabbath was for them exclusively, any more than salvation was exclusively for them; but it is because Sabbath-keeping is the beginning of that rest which God promised His people in the land of Canaan. It is sometimes said that the Sabbath was not given to the Gentiles, but it must also be remembered that the land was not promised to the Gentiles. The Gentiles are "strangers from the covenants of promise." But it is true that the Gentiles-all the world-were called to come to Christ, the living water. "Ho, every one that thirsteth, come ye to the waters." The promise to Israel was, and is, that "nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel."*Isaiah 55:5*. Still further in the call, the Lord says:-*BEST May 3, 1897, par. 16*

"Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hands from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, "The Lord hath utterly separated me from His people.... Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain; and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for

Mine house shall be called an house of prayer for all people. The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him beside those that are gathered to him.” *Isaiah 56:1-8*. *BEST May 3, 1897, par. 17*

And to both these and those—to all to whom He proclaims peace, both near and far (*Isaiah 57:19*),—the Lord declares:—*BEST May 3, 1897, par. 18*

A GLORIOUS PROMISE

“If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” *Isaiah 58:13, 14*. *BEST May 3, 1897, par. 19*

Those who call the Sabbath a delight—not a burden—shall delight themselves in the Lord. Why?—Because the Sabbath of the Lord is the Lord’s rest—rest that is found only in His presence, where there is “fulness of joy” and everlasting pleasure. It is the rest of Eden, for Eden is delight, pleasure; it is the rest of the new earth, for Eden belongs to the new earth. We have read that those who come to the Lord to keep His Sabbath, shall be made joyful in the house of the Lord, and of them it is said, “They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures,” literally, “Thy Eden.” *Psalms 36:8*. This is the heritage of the Lord, now is the time, to-day is the day in which we may enter upon it, for He is the portion of our inheritance, and in Him we have all things. *BEST May 3, 1897, par. 20*

E. J. WAGGONER.

October 25, 1897

“Getting Rid of the Burden” The Bible Echo 12, 43.

E. J. Waggoner

“Who can bring a clean thing out of an unclean?” asked Job; and he replied to his own question: “Not one.” *BEST October 25, 1897, par. 1*

All who have ever lived have known themselves sinners, for the law of God speaks that “all the world may become guilty before God.” *Romans 3:19*. Even the unevangelised heathen, without the written revelation of God, have sufficient trace of the law of God written in their hearts by nature so that they know better than they do, and their consciences bear witness to their guilt. *Romans 2:11, 15. BEST October 25, 1897, par. 2*

How to get rid of the burden has been the problem. Paul’s difficulty has been that of all who have tried to loose the burden themselves: “The law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate that I do.” “How to perform that which is good I find not.” *Romans 7:14, 15, 18*. He was trying to bring a clean thing out of an unclean. But when he found Jesus Christ, he found power that was able to destroy the carnal mind and work the righteousness of God in the life. And the awful burden was gone. Out of the heart renewed came the cleansed life. *BEST October 25, 1897, par. 3*

Luther, toiling on his knees up the so-called holy stairs in Rome, was trying to punish sin out of his flesh; but when he heard the voice speaking, “The just shall live by faith,” he began to learn of a power able to set him free. All that system of penance and punishing of the flesh that has come into Christendom with monkery is based on the idea that there is good in man, and if only he is punished sufficiently the evil will be suppressed and the good remain. True, Jesus said, “If thy hand offend thee, cut it off,” but it was only a striking way of emphasising His teaching that “from within, out of the heart of men” proceeds the evil. The trouble is not with hand, or foot, or tongue, but with the heart, and only the Lord

Jesus who can give a new heart can deal with the trouble. The new heart and the new life come with the free forgiveness of sin, and if any weary, heavy-laden one will but confess his helplessness, and choose the life of obedience, the gift is his by the power of God. Professing Christians who still want to be saved in sin and not front sin need this message of life and righteousness by the gift of God, and the myriad souls in darkness who know nothing of a burden-bearing, loving Saviour need it. *BEST October 25, 1897, par. 4*

Rome has no monopoly of penance and self-salvation. It is the religion of human nature. The Hindu, on his pilgrimage to a distant shrine may make his way on hands and knees or rolling over and over along the rough way; but his burden rolls with him. He may hold an arm in one position until shrunken and fixed; but the guilt is in the heart still. A veteran Indian missionary recently told a story of a seeker after liberty that is typical. Many years ago, after a days' work among the villages, he returned to his tent. Near by it a venerable grey-haired Brahmin was engaged in counting his beads and performing a wearisome service before a shrine. He says:-*BEST October 25, 1897, par. 5*

Much struck by his reverent demeanour and evident earnestness, we watched him through the corded meshes of our tent window; and when he had finished his devotions, and had sat down to rest, we went out and, courteously addressing him, asked him what he sought by these prayers and circumambulations. *BEST October 25, 1897, par. 6*

"Oh, sirs," said he, in a tone that struck us as one of intense earnestness, "I am seeking to get rid of the burden of sin. All my life I have been seeking it; but each effort that I make is as unsuccessful as the one before, and still the burden is here. My pilgrimages and prayers and penances for sixty years have all been in vain. Alas I know not how my desire can be accomplished." *BEST October 25, 1897, par. 7*

Then, in answer to our inquiries, he gave us the story of his life. He told us how, in early life, he had been sorely troubled by the thought of his unexpiated sins; that his parents had both died when he was seventeen years of age, leaving him an only child, sole heir of their

wealth; that the priests whom he consulted told him that if he would give all his property to endow a temple the burden of sin would be removed.*BEST October 25, 1897, par. 8*

He gave his property, all of it. He endowed a temple; but the burden of sin was no lighter. His mind was not at peace. Obedient to further advice from the priests, his counsellors, he made the pilgrimage on foot all the long way to Benares, the holy city. He spent two years in the precincts of the temples in worship. He spent two years in bathing in the holy Ganges. "But," said he, "the Ganges water washed the foulness from my skin, not the foulness from my soul, and still the old burden was there, uneased." He told us how he had gone from thence, on foot, all the way to Rameswaram; begging his food all the two thousand miles; for he had given all his money to the temple, and thence again to Srirangam, and thence to other holy places. He told us how he had spent his whole life in these pilgrimages, and in penances, and in desert wanderings, apart from his kind, living on roots and nuts and jungle fruits, remaining for years at a time in the forest jungles, in the vain search for relief from the burden of sin.*BEST October 25, 1897, par. 9*

"And now, sirs," said he, 'my life is almost gone: my hair is thin and white; my eyes are dim; my teeth are gone; my cheeks are sunken; my body is wasted; I am an old, old man; and yet, sirs, the burden of sin is just as heavy as when, a young man, I started in pursuit of deliverance. Oh, sirs, does your Veda tell how I can get rid of this burden and be at peace? Our Vedas have not shown me how.'*BEST October 25, 1897, par. 10*

"How gladly did we tell him of our gracious "Burden-bearer," and of His loving call, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." How eagerly did he listen as we told him of Jesus Christ, the God-man, the Saviour of the world, and told him what He had done for our salvation. How gladly did he pore over the Gospels we gave him, and what earnest questions did he ask during the day as to points in their teachings which he did not quite understand. During that night he left and went upon his way, taking the Gospels with him, and we never again saw him.*BEST October 25, 1897, par. 11*

Though so many years have intervened, his earnest, reverent countenance remains photographed on my memory, and I shall look for him up there among the redeemed; for I believe that he was in earnest in seeking deliverance from the burden of sin; in vain, indeed, as he said, through Hinduism; I trust not in vain through the Gospel of Jesus Christ.*BEST October 25, 1897, par. 12*

E. J. WAGGONER.

November 15, 1897

“No Scripture Authority for Sunday Observance” *The Bible Echo* 12, 45.

E. J. Waggoner

STATEMENTS FROM EMINENT MEN

No Authorcode

WHY SUNDAY LAWS ARE WICKED

When people are shown that the Bible gives no warrant what ever for the observance of Sunday, but that it declares now, as in the beginning, that “The seventh day is the Sabbath of the Lord thy God,” and requires that we, following price example, should keep it only, the often asked, “Why have not learned men in the church found this out?” The paragraphs which followed show that they are have found it out. They are not simply “admissions” extorted from them, but are there delivered statement of well-known facts. We commend them to the careful consideration of all, calling attention to the fact that the Scripture is profitable “for instruction in righteousness,” and is alone sufficient to make a man “thoroughly furnished unto all good works.” *2 Timothy 3:16, 17. BEST November 15, 1897, par. 1*

Mr. Gladstone: —“The seventh day of the week has been deposed from its title to the obligatory religious observance, and its prerogative has been carried over to a first, under no direct precepts of Scripture.”—*Church Monthly March 1895. BEST November 15, 1897, par. 2*

Canon Eyton: —“There is no word, no hint, in the New Testament about abstaining from work on Sunday.” *BEST November 15, 1897, par. 3*

“No commandment of God bids us to do this or not do that on Sunday; we are absolutely free as far as His law goes.” *BEST November 15, 1897, par. 4*

“The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.”*BEST November 15, 1897, par. 5*

“Constantine’s decree was the first public step in establishing the first day of the week as a day on which there should be secular rest as well as religious worship.... Into the rest of Sunday no Divine law enters.”—“*The Ten Commandments*,” *Truber and Co.**BEST November 15, 1897, par. 6*

Sir William Dossville: —“Centuries of the Christian era passed away before the Sunday was observed as the Sabbath.”—*Examination of Six Texts.**BEST November 15, 1897, par. 7*

Dr. R. W. Dale: —“It is quite clear that however rigidly or devoutly we may spend a Sunday, we are not keeping the Sabbath.”*BEST November 15, 1897, par. 8*

“The Sabbath was founded on a specific divine command. We can plead no such command for the observance of Sunday.” “There is not a single sentence in the new testament to suggest that we incur any penalty by violating the suppose sanctity of Sunday.”—“*The Ten Commandments*,” *Hodder and Stoughton.**BEST November 15, 1897, par. 9*

The Belfast Witness (Presbyterian):—“The dropping of the seventh day Sabbath, and the substitution of the Lord’s day, was an innovation accomplished by the Church, with sufficient reason, but without any scriptural command.”*BEST November 15, 1897, par. 10*

M. Barthelemy Saint-Milaire: —“From what motive has the Sabbath, which is Saturday, become in the Christian Church the Sunday? I have sought in vain the reasons for this act in the best authorities.”—*Speech in French Senate.**BEST November 15, 1897, par. 11*

Dr. Isaac Williams: —“The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church has enjoyed it.”—“*Plain Sermons on the Catechism*,” *Longman’s and Co.**BEST November 15, 1897, par. 12*

Canon Knox-Little: —Speaking of those who quote the example of Christ against Ritualism he says:—*BEST November 15, 1897, par. 13*

“It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday.”*BEST November 15, 1897, par. 14*

“If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.”—“*Sacerdotalism,*” *Longman’s and Co.**BEST November 15, 1897, par. 15*

The Catholic Mirror (the official organ of Cardinal Gibbons):—“Of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while the Biblical Protestant has not a word in self-defence for his substitution of Sunday for Saturday.”—Sept. 9, 1893.*BEST November 15, 1897, par. 16*

The foregoing statements are all from observers of the Sunday, and some of them occur in the midst of Appeals for the more strict observance of that day. If there were any Scripture authority for the observance of Sunday, they would have cited it, instead of saying that there is none. Read the Bible carefully, and you will find the same thing for yourself.*BEST November 15, 1897, par. 17*

On the other hand, the Bible most clearly establishes the seventh day of the week as the Sabbath of the Lord—the Lord’s day. The Fourth Commandment says:—*BEST November 15, 1897, par. 18*

“Remember the Sabbath day, to keep it holy. Six days shall thou labour, and will work; but the seventh is the Sabbath of the Lord thy God; in it thou shall not do any work, thou, nor by son, nor the daughter, thy manservant, nor the maidservant, nor the cattle, nor thy stranger that is within the gate; for in the six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord bless the Sabbath day, and hallowed it.” *Exodus 20:8-11.**BEST November 15, 1897, par. 19*

Jesus said, “It is easier for heaven and earth to pass, then one tittle of the law to fail.” *Luke 16:17.* In *Isaiah 58:13* the Lord calls the Sabbath, “My holy day;” and Jesus, speaking of the seventh day of

the week, the very day that the Jews observe, declared Himself to be its Lord. *Mark 2:28*. It is most evident, therefore, that the seventh day of the week, and none other, is the Lord's day. *BEST November 15, 1897, par. 20*

It will thus be clearly seen that the observance of Sunday is the exultation of a human custom above the precepts of the Bible. But the exultation of customs and traditions to a level with the Bible, and even above it,—the substitution of the human for the Divine—is what constitutes the Papacy. The substitution of Sunday for the Sabbath, without any Scripture warrant, and in direct opposition to the commandment of God, is there for the great mark of the Papacy; so that the Catholic work, "Plain Talk about the Protestantism of To-day," makes a true statement when it says: —*BEST November 15, 1897, par. 21*

"The observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the Church." *BEST November 15, 1897, par. 22*

The reason why Sunday laws are wicked is very plain, therefore. In short, it is because such laws require men to commit sin against God. No other reason is needed. They tend to establish the Papacy, in opposition to the Lord. "No man can serve two masters." "Choose ye this day whom ye will serve." "If the Lord be God, serve Him." *BEST November 15, 1897, par. 23*

E. J. WAGGONER.

December 13, 1897

“Imagining Difficulties” *The Bible Echo* 12, 49.

E. J. Waggoner

“O, I can’t sleep at night, I can’t sleep!”*BEST December 13, 1897, par. 1*

“Poor fellow, you must cease your overwork, and at once make use of soothing remedies!”*BEST December 13, 1897, par. 2*

“O, that will do no good; the trouble is not with me; I could sleep well if I had an opportunity, but there is no time in which to sleep; I can never sleep any more!”*BEST December 13, 1897, par. 3*

“Why not? How can that be?”*BEST December 13, 1897, par. 4*

“I have just learned that the earth is round, and that it isn’t night at all places on the earth at the same time, and that therefore it is impossible for people to sleep.”*BEST December 13, 1897, par. 5*

“Foolish fellow! Who has been telling you that?”*BEST December 13, 1897, par. 6*

“Nobody; but my pastor, who is a learned man, has told me that it is impossible to keep the seventh-day Sabbath, because it is not the seventh day all over the world at one time; and I have sense enough to see that if we can’t rest on the seventh day, then we can’t sleep on the seventh night; and if we can’t sleep on the seventh night, we can’t sleep on any other night. What shall I do?”*BEST December 13, 1897, par. 7*

“Do! why, go to bed to-night, when the night comes to you, and sleep where you are, instead of thinking you must sleep where you are not. Didn’t you sleep well last night?”*BEST December 13, 1897, par. 8*

“First-rate: never slept better in my life; but then you see I had not heard the parson’s theory.”*BEST December 13, 1897, par. 9*

“Well, don’t let a theory run away with the fact. The fact is, you can and do sleep every night when it comes to you; when the night is on the other side of the earth, you do not need to sleep. So with the Sabbath-the seventh day-which God made for man-for all men-to keep. Keep it when it comes to you; when it is not present with you, then you are not required to rest on it. Let your soul rest in the assurance that God has never given a commandment that it is not possible for all men everywhere to obey.”*BEST December 13, 1897, par. 10*

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